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usual non-religious type. It is mournful indeed if this subversal and denial of Judaism, and of what both Judaism and Christianity mean by God, is to become the irreligion of a Jewish Settlement in Palestine. And it is curious to note how the position at which Dr. Kallen has arrived (and which he seeks to foist upon *Job* and upon "Hebraism") is probably in part the result of an anti-Christian bias. One would have thought that a man of Dr. Kallen's views would have got rid of the pedantry of writing B.C.E. instead of B.C. May we speak of Wednesday and Thursday, but must we not write B.C. and A.D.? More significant is the following: "The terms in which God is described throughout the drama are terms of action; the usual hypostasis of the pleasant emotions of men — of love, of goodness, of charity — is not made." "The pleasant emotions of men" — this fling is doubtless supposed to be very clever and sarcastic; is it not rather somewhat foolish and somewhat sad?

It remains to be repeated that there are many acute observations and reflections in Dr. Kallen's all too brief disquisition (for the text of *Job* occupies 77 pages and the Introductory Essay only 76), which, if space permitted, one would be glad to quote. It seems a pity that he should have accepted the identification of the Servant of the Lord (Isaiah 42, 49, and 53) with Zerubbabel, a hypothesis which is now, I think, very generally discarded.

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COUNTERFEIT MIRACLES. BENJAMIN B. WARFIELD. Charles Scribner's Sons. 1918. Pp. 327. \$2.00.

Dr. Warfield discriminates between miracles, properly so-called, and Special Providences, answers to prayer, etc., in that the former are wrought by an unmediated act of God, apart from processes, and are connected with revelation which, or the bearers of which, they are designed to authenticate and attest. With this definition, the thesis is that miracles have been performed in Christian history since Jesus, only by the Apostles and their next successors to whom they communicated the gift by the laying on of hands. That the Apostolic Fathers make no mention of miracles shows that in their time they had ceased. From the third century on, however, they are related increasingly on account of the influence of heathenism not only, in general, upon and in the minds of Christians but also specifically through the Apocryphal Acts and Gospels copying the

heathen teratology. These ecclesiastical miracles are declared counterfeit almost by definition, since, revelation having been completed in the Apostolic Age, there was no further occasion for their existence, and since behind them, especially such as are associated with the worship of Mary, lies error and not truth. Faith-healing also, when it occurs, is at best only an instance of the general supernatural, since often means are employed, as, for example, rest, and indeed faith itself or any act of mind or will is as truly a means as medicine or the knife. The same is true of mind-cure in all its forms, including Christian Science. There may be cures which are inexplicable, but such an event is not necessarily miraculous. It is interesting to note the absence of even a suggestion that counterfeit miracles may be of diabolical origin.

The discussion, which is remarkably interesting and thorough, reinforced by abundant references to a wide range of reading on the various subjects, inevitably raises the inquiry, although Dr. Warfield does not raise it, how the New Testament miracles would stand the tests by which their counterfeit rivals are detected. The theory would be a trifle neater if the power of working miracles had been confined to Jesus himself, in whom revelation was consummate; but this restriction would be damaging to the inspiration of the Epistles and the Acts. Moreover, if a cure which requires faith on the part of the sufferer or his friends is not a miracle, since a mental act or attitude may be a means of recovery, what is to be said of the statements in the Gospels which make healings conditional upon faith? In recent years the tendency has been to maintain that miracles are not *a priori* impossible, and therefore the question as to their actual occurrence is one of evidence alone; but Dr. Warfield is too astute to be betrayed into that trap. As he repeatedly declares, the evidence for certain ecclesiastical miracles is exceedingly good; far better, one might add, *prima facie*, than for any New Testament miracle. The deliberately written testimonies of an Augustine or a Jerome are better evidence, as evidence goes, than the Gospel records of uncertain date and authorship. If the alleged miracles of the third century and later are due to the influences of the environment, was not the first century also demon-ridden (to use the author's own word concerning it), and may not the New Testament also show the effect of its influence? The author puts himself in a rather perilous position when he says of certain reports of a wonder at Lourdes:

"We are willing to believe that it happened just as it is said to have happened. We are content to know that in no case was it a miracle. . . .

It is a primary principle, therefore, that no event can be really miraculous which has implications inconsistent with fundamental religious truth . . . The whole place, says Benson, is alive with Mary. That is the very reason why we are sure that the marvels which occur there are not the direct acts of God, but are of the same order as the similar ones which have occurred at many similar shrines of many names, in many lands, serving many gods" (pp. 119-123).

That is to say, by definition, miracles accompany revelation as its attestation, and since revelation found its organic completeness in Christ, miracles have ceased and no amount of evidence can make them credible. But one has an uneasy sense that here is a vicious circle — the revelation is known to be such because accompanied by miracles, and miracles are known to be miracles because they attend revelation.

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FREEDOM AND TRUTH: and other Sermons in King's Chapel. HOWARD N. BROWN, D.D. W. B. Clarke Co. 1916. Pp. vi, 337. \$1.75.

This volume contains more than a score of sermons preached by Dr. Brown in King's Chapel, Boston, in the course of as many years, and includes also a brief and vivid historical sketch of the church. The sermons, while covering a wide range of subjects, deal almost wholly with the greater and more abiding themes of the religious life, rather than with issues of temporary and fleeting interest. There is in them, indeed, nothing of that sort of "preaching for the times" which so often degenerates into mere chatter about current events. Dr. Brown deals with large issues from a point of view which, by the long habit of meditation, has become somewhat detached. His preaching is carefully wrought, the distillation of much quiet thinking into a form far more highly finished than that of the vast majority of preachers.

It should be said at once that the result is rather far removed from the popular pulpit oratory of the day. Dr. Brown's sermons are stately rather than "snappy," more full of thought than of "punch," better calculated to produce a reasoned conviction than an emotional thrill. They contain, indeed, an admirable degree of religious warmth and a very genuine spiritual insight, but their chief characteristic is their wisdom, as persuasive as it is unobtrusive. Dr. Brown's observation of current tendencies is shrewd and his judgment upon them sagacious.